THE VEDANTA KESARI

"Let the lion of Vedanta roar."
"Let me tell you, strength, strength is what we want
And the first step in getting strength is to uphold
The Upanishads and believe that 'I am the Atman,"
SWAMI VIVEKANANDA.

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PRAYER

स्मृतौ शास्त्रे वैद्ये शकुनकवितागानफणितौ
पुराणे मन्त्रे वा स्तुतिनटनहास्येष्वचतुरः
कथं राज्ञां प्रीतिर्भवति मयि कोऽहं पशुपते
पशुं मां सर्वज्ञ प्रथितकृपया पालयविभो ॥

I am not skilful in Dharma Sastras or in the ordinary Sastras. Neither am I clever in the science of medicine or omens. I am quite so unskilful in the making of verses or singing. Even in the arts of expounding the Puranas, of incantations, of flattery, of dancing and of buffoonery am I quite so unskilful. How can I, being such, ever come to be noticed by kings ? O Lord, Who art All-Knowing, Who art celebrated for being merciful, and Who livest everywhere, have, O Lord, have mercy on me, who do not even know who I am.

SIVANANDA LAHARI.

ONE OF SRI RAMAKRISHNA'S DISCOURSES

DONE INTO VERSE BY 'ERIC'

Wouldst thou see God ? Is it thy heart's desire
To gaze with eyes of thine
Into His holy eyes, nor fear their fire ?
To brook the light divine
That falls and flashes from His faultless face
Searching the inmost nook
Of all thy being, with all-seeing look ?
Then, learn of me how thou mayst gain that grace.
Wouldst thou, indeed, see God ?
Couldst thou endure
To stand, unrobed and bare
Body and soul, in His pure presence, sure
And unshamed ? There
Where knowledge dwells of deeds that thou hast done
And where thine every thought
Into the radiance of His light is brought ?
Then lo ! my lips point out the way. 'Tis one—
One, and one only. Lo ! the path is plain.
Love not the love of life !
Love not the world nor any worldly gain ;
Play small part in the strife
For fame or high estate ; but these disdain
And hold them of light worth ;
Then shalt thou learn the lesson of new birth
And, in His beauty, see the King—and reign.
Thus, while within thee, one desire shall stay of lesser lower sort
Than God Himself, thou canst not trace the way.
Awake ! Be not the sport
Of petty passions, little lusts or great.
Lift up thy heart, and take
Control of all thy senses, that they make
No slave of thee, their head ! Then fear no fate.

EDITORIAL NOTES

AS man is a gregarious being, he is bound to form and maintain a certain relationship with his fellow-men. Even as the sons of a family are closely knit together in bonds of fraternal love, the several members of the human family are bound by ties of mutual obligation and mutual aid. Every individual has perfect freedom for self-expression, but it is limited by the freedom of others. A recognition of such limitation of the rights of a man, a group, a country or a nation by those of others is needed for the smooth working of the social machinery, and is implicit in the laws of a league or corporation. These laws require the life and actions of every unit to be so regulated and adjusted as not to militate against the general good of the whole, but on the other hand be definitely contributive to it.

Though all men, women, and children have perfect liberty to exercise their civic rights and privileges, they have to discharge their civic duties and responsibilities. They should bear in mind that the civic ideal requires every man not to devote his life for his selfish ends, but to adequately respond to the call of the *commune*: Love for personal gain has to give place to love for the group ; sacrifice has to take the place of selfishness. The energy of none in the civic community should be mis-spent or misdirected, but each should on the other hand, contribute his own quota to the enriching and vitalising of the communal life and through it the national. At no period in the history of a people in the world has there ever been a time for a single wasted life. Such a life detracts from the energy of the aggregate on which there would be too many calls, and proves parasitic to humanity. Be it remembered that life is a constant struggle towards progressive evolution, and every member of the human family has to take his or her part; an unwilling fighter is as reprehensible as a traitor, who betrays the honour of the country before its foe. The person who consciously or unconsciously fails to obey the laws of civic duty knows nothing of the demand which a perfect civic life makes upon the individual, nor of the great problems which can be solved by the combined energy of the civic group. Dead is the heart of the man who has no love for his com-

mune. He is unfit to be a unit thereof. Bereft is he of all that burning passion for country and nation which is a potent factor in the formation of strong and virile character. He has no feeling even for himself and his home, for he who denies his country denies himself.

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History shows that our ancestors understood and translated into action the civic ideal. They knew that cities are the schools of the empire, the civic life the seed of the national, civic duty the touchstone of national responsibility, and to the civic life it is that the individual stands most directly and most permanently related. They therefore invested their cities and towns with a halo of sanctity. These were something living to them. They built palaces and temples, pagodas and parks which still stand today as monuments speaking majestically though silently of centuries of mutual aid and co-operation. From Kedarnath and Badri Narayan to Cape Comorin and Rameswar, every place and town has its sacred history glorified by a spiritual imagination into a *Sthalapurana*. This love of the dwelling place raised the grand and holy city of Benares, the very heart of Hindu India, with its myriads of temples and concourse of devout pilgrims, and also the beautiful Conjeevaram with its wide roadways that lead to the temple entrance and the splendid arch that spans just in front. It raised again the glorious Pataliputra, Hastinapura, and Kanouj in ancient India, and also Tanjore in a later period. Besides these great cities, there were also thousands of villages scattered throughout the land which were complete and perfect civic units, in which the headman, the priest, the teacher of the *pial* school, the peasant, the smith, the carpenter, and other craftsmen and artisans had all a place and contributed to a harmonious civic life. And how sturdy the civic sense revealed in the literature and art of the land as well ! Valmiki has put his whole heart and soul into the city of Ayodhya which he describes so beautifully, and the workmen who erected the queen of all temples in Madura, which is a model of artistic loveliness, symmetry and design, with the city around, have captured alive the highest architectural beauty and perfection. The rolling river with its rows of bathing ghats, the tall grand *Aswattha* affording a cool shade for the travellers to rest, the quiet grazing cows which are considered even today as the very emblem of innocence and gentleness as well as an auspicious

mark of wealth and plenty —all these even were literally worshipped. The earth itself they trod upon was the Goddess of prosperity. The broad highways for the vehicles and the thronging crowd, the spacious meeting grounds which served as pleasant rendezvous in the evening hours, and the wide temple yards and pathways which could accomodate thousands of devotees who would come to see processions and festivals prove how the people gathered and lived in the joy of citizenship which knew no distinction of the high from the low, the rich from the poor, the court from the camp, and the priest from the layman.

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The Indian's intense passion for his dwelling place, the sacred Aryavarta, could carve slowly and steadily the mighty Indian civilisation in the past ; for it was by serving the smaller unit that we acquired the power to build and preserve the nation. Even today, a well-knit organisation in our country and a well-ordered co-operation between its several provinces, castes, and creeds, which are needed for national growth and strength, can be rendered possible only by men and women who have the highest possible realisation of civic sense. The man who does not stir a finger to put out the blazing fire which consumes a neighbouring house, or even to keep his own street free from foul filth is not the man who can respond to the call of the nation. It is civic morality that blossoms into national dignity and self-respect. Study the history of Japan and see how she could in troublous times put her house in order in a single generation. Her dutiful children have made her the prosperous Queen of the East through their civic and national strength. A lesson from them in the beauty and cleanliness of their homes and streets far more deserves our attention than all the volumes of political philosophy or economy put together. We too can put our own land in order by losing our little selves in a love for perfecting an ideal civic life which can eventually bring about the highest national consciousness. Be it remembered that there is no place for luxury or individual caprice in the life of the ideal commune. An avaricious lawyer who forgets his failure to minister to economic self-sufficiency and hoards his wealth by exploiting his own kith and kin in his own town is as much a drain to his country as an idle prince who neglects his kingdom and travels for pleasure and enjoyment

in a foreign land. A pariah may do cleaning work and a priest perform worship in a temple to the Holiest of the Holy; but the pariah is far greater than the priest, if the latter fails to rid the sanctuary of stinking smell and greasy dirt which come from long neglect. There are, at any time, in any country in the world, so many evils to be remedied and so much misery to be removed that if we all respond adequately to the call of our race and community, we shall realise how soon we can build mighty bulwarks and battlements in the uncultivated spaces of our collective and individual life, and unforgettably learn how there is no room even for a single human parasite.

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The civic ideal of a perfect commune has to be revived in modern India, as it has been lost at the present day. Such resuscitation will not be difficult as western civic life furnishes us with examples worthy of emulation, and as, under the present circumstances in India, western thoughts and ideas are exercising a very considerable influence on Indian life. In sanitation, education, industry, agriculture, the arts and crafts and a hundred other branches of work, successful improvements can be made by organised co-operation without any appreciable strain upon the citizens and citizenesses of our land. The labour involved will, of course, be mostly a labour of love. Every village, town, and city can have an association of educated members chosen from amongst the young and the elderly, who can easily spare a part of their time and energy for giving primary and even secondary education. By a similar method, the sanitation of every place can be made as perfect as in any country in the world. Labour-guilds, associations for mutual aid in industry, and co-operative societies for facilitating the work and fulfilling the needs of farmers and peasants can be formed throughout all villages and towns with a little earnestness and self sacrifice on the part of the citizens. An initiative in the direction can be taken by the enlightened members of every community and after a time, the work in agriculture, industry and so forth can be improved by men who may be deputed to foreign countries for higher specialisation.

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A city or a *commune* cannot make a nation ; the part cannot make the whole. However well-ordered and well-maintained the civic group may be, such groups can no more

form a nation than a league of nations, each of which is working in a spirit of narrow individualism, though posing itself as an unselfish maker of international peace and harmony can make a 'parliament of man or a federation of the world'. The nation is given birth to and nursed into greatness by stronger and deeper forces than the civic, though they may be adumbrated by the *commune*. A strong consciousness of the superiority of race and of the cultural heritages of the past and a love of country and of one's own people won't be sufficient. They have to be supplemented by the principles of co-operation and co-ordination, the bond of tight-knit discipline and mutual aid. This solidarity of interests and unity of purpose is the offspring of life-giving and life-moulding ideas and feelings like love of freedom and motherland and religion which have the highest power to unify. What a strong and vast sweep mediaevel Christianity made throughout Europe, and witness the unification that resulted through reverence for the Church. The whole of Christendom could rise as one man, and every country could send its armies and generals to fight the Saracens for regaining Palestine. It is love of country and common political interest that have made Switzerland a strong nationality at the present day, divided as it is between three languages and two religions. It was love of equality and freedom, hatred of tyranny and privilege that kindled the fire of the French Revolution.

* * * * *

The great obstacles to the creation of a sustained mass-movement in India to day, and bringing into play all the available forces that lie scattered in a disorganised condition and focussing them for achieving the national goal are sectarianism in religion and privilege of caste. An effective remedy for the ill-feeling and animosity between the upper and lower castes of the Hindu fold on the one hand, and the Hindus and Muslims on the other, is to unite them through higher fundamental principles of culture and religion which are always unsectarian, and also through a deep love for the common motherland which transcends all caste and creed. The Brahman must join hands with the non-Brahman, the Moslem with the Hindu, the aristocracy with the proletariate, and the priest with the pariah, if India is to rise again as a naton in the world. If the Brahman stands for privilege and power, and the non-Brahman in his ignorance

and foolishness wants to bring down the Brahman to his own level in culture, education, and other matters, both are doing an incalculable injury to their country which gives and must give place to both. The instinct of communal expansion is good, but the rising of one community at the expense of another means severing a limb of the nation and this is a loss to both. In a similar way, if the Hindu and the Muslim cannot agree in thinking that the same God is worshipped by both in different ways, India cannot become fit to be a nation. It must be borne in mind that self-government alone cannot give national unity and strength in any country. Culture, religion, race, and geographical distinctness are also conditions required. India is already a distinct geographical unit. But she has to develop her cultural unity and religious harmony,and not merely be content with her work in the political direction. The Congress, for a long time, had been representing only the political phase which is but one of the several phases of the national movement in India. The present " constructive programme " of Indian political leaders which is being attempted to be carried out was drawn up only the other day. Unity to a certain extent, internal strength, and " purification " to a certain degree, can undoubtedly be achieved by political activity. But the failure of India to accomplish all it has desired during the last four decades is due to the fact that political activity alone won't do for building a nation.

When however, all obstacles in the path of national growth and development have been removed, when unity is attained, and ' internal purification ' is over, the only requisite for perfect national consolidation is strength and manliness, intensity of feeling and fiery resolve, or in a word, unflinching and adamantine character.

* * * * *

The history of India's past shows that religion gives the greatest motive power for service and good, and is the highest source of strength and builder of character. By religion is not meant the doctrines and dogmas, the ceremonials and rituals, but the essence behind them, the principles underlying the practice. Spirituality furnishes the bed-rock on which a nation can not only be built but also preserved for ever. Religion can give greater consciousness of strength in oneself, develop self-reliance, and foster the virtues of individual, civic and national life, more than anything else. The narrow sel-

fishness of man which becomes manifest in ordinary life and actions cannot be removed, and he cannot be exhorted to a life of service for his community and country, if religion does not appeal to his nobler instincts and higher faculties and does not show him that the Great Way Beyond lies, not merely through meditation with a desire for self-illumination and individual emancipation, but also through selfless work and self-sacrifice for his fellow-men, which enable the clamour of the ego to be subdued to the call of the country and the people. Man-making and character-building ideas can be well disseminated by the establishment of several centres of spiritual thought and culture which can teach, by precept and example, the true ideals of life, the ways of civic and national elevation, and the methods of so organising and combining the civic and national elements that integrity and solidarity are created and kept up without any incompatibilty with the higher principles and laws of life and humanity.

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The order of growth is from city to nationality and from nationality to humanity. India and some other Oriental countries stand in great need of rising as a power in the world, as self-respecting members in a comity of nations, whereas it is high time that several countries of the west which have already become nations give up their attempts at self aggrandisement by robbing each other and uniting amongst themselves to rob the others. India has to distribute her great cultural treasures to the world at large; she must therefore continue to live on as a nation. The Western nations have first to save themselves from extinction by widening their conceptions of nationality and the duties of a nation ; they should refrain not only from ruining each other but also from ruining the East; they should live long and enable also the weaker nations to survive the shocks of time in order to serve humanity. For, the goal of all life, individual, civic or national, is the heart of humanity which is divinity. The life of the individual has its fulfilment in the life of the community; the life of the community in the life of the nation ; and the life of the nation in the life of all mankind which is in reality one indivisible Whole —the *Virat*.

PESSIMISM AND LIFE'S IDEAL : THE HINDU OUTLOOK AND A CHALLENGE

(*With a criticism of Life and an interpretation of History*)*

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(*Continued from page* 96)

A thorough examination of Pessimism is absolutely necessary, as, otherwise, we shall not be able to understand the genius and spirit of the civilisation of India, nor shall we be able to ascertain truth for ourselves and life's aim and ideal. The most important problem for us is that presented by the conflicting claims of optimism, pessimism and meliorism, and *the most important question is how we feel life.* The determination of what is called the *values of life* in the modern philosophy of the West depends chiefly on the answer we give to this question of questions. Our " values " depend on our desires. What desire is agreeable and what desire disagreeable, what desire is to be cherished and what desire to be suppressed is the all-important question for mankind. Metaphysical problems like Monism, Dualism and Pluralism, theological problems like Mono-theism, Poly-theism, Pan-theism, Pan-entheism, or any other -ism based on mere intellect is nothing but intellectualism whose importance is secondary.

From what has already been said, it is clear that the message of *Mukti* and the hope of *Nirvana* notwithstanding, the religious and philosophical systems of India have been called pessimistic for the simple reason that their fundamental principle is that life is full of misery, the world is essentially an evil, being based as it is on the will to live and desire is the cause of human woe. We have also seen that the word ' Pessimism ' is generally used in a condemnatory sense though no philosophy or religion of India conveys the message of despair, though no philosophy or religion of India has ever said that there is no hope for mankind, it is all blank here and hereafter and suicide is the only escape from the tangle. This definition of pessimism, both positive and negative, we must constantly keep before our mind, we must never depart from this sense in all that follows and I hope to conclusively prove

that it is the only true view of life and therefore deserves no condemnation at all. Condemnation should rightly attach to optimism and meliorism.

A complete effacement of all pre-conceived notions is a condition precedent to the ascertainment of truth. "God is good and therefore His creation cannot be an evil" is an unwarranted assumption or *a priorism* run mad. A philosophy of religion or theology not based on the psychology of universal religious experience stands self-condemned. Whether God exists and whether He is good and whether if He is good the world also must be good is a matter about which any pre-conceived notion will preclude the possibility of the discovery of truth. The most important thing about life is experience, be it materialistic or spiritualistic. This experience springs primarily from feeling arising from sensation without which all cognition is simply impossible. If we feel, then only shall we be able to think and then to act. Suppose I happen to touch fire. The immediate result is the feeling of pain. Then the thought comes that fire burns and in consequence I so act as not to touch fire again.

In solving any great problem of life, this feeling is our chief guide. As Ruskin has truly said : "The ennobling difference between one man and another is precisely this—that one man feels more than another." A discussion without feeling for its basis is no better than logic-chopping and logomachy. It never appeals to any one and nobody has patience with it. If we try to understand the subject of this paper through feeling then only will it be possible for us to have a proper understanding. All the Indian systems of philosophy which influence our lives have their origin in feeling. As the author of *Sankhya-karika* says : *Dukha-trayabhighatat Jignasa tadavaghatake hetou* (all philosophical enquiry arises from the feeling of three kinds of pain—*adhyatmik* or mental, *adhi-bhoutik* or physical and *adhi-daivic* or accidental, and the end of such enquiry is the radical extinction of pain).

Now the first question is whether the feeling from which pessimism arises is a universal experience or not ; secondly, whether it is possible to compile a statistical account from which by striking a balance between happiness and misery we can confidently assert that misery preponderates in life ; and thirdly, whether pessimism has a scientific basis at all.

My answer to the first question is that the gay and the giddy being devoid of any depth of feeling should be left out of account. Their feeling has no value for life and so they cannot complain if I ignore them altogether. All that we can do is to turn to the founders of the great religions of the world and the saints and devout souls who live those religions, for, "*religion is the chief fact with regard to man.*" If we notice any agreement in the feelings of these great souls who are the salt of the earth, then I presume that it is safe to say that pessimistic feeling is a universal experience. I would rather not say anything particular about Mahommad but that there was a deep sorrow in his life—sorrow for himself and sorrow for his country is a truth about which there can be no difference of opinion. But, though I do not say anything particular about Mahommad, yet I can say most emphatically that the religion of the Moslem *Sufis* is the religion of Faquirs and Dervishes *par excellence* and nobody becomes a Faquir unless he is thoroughly convinced that the life of the world is an evil

" Like to the apples on the Dead Sea shore,

All ashes to the taste. "

The religious and philosophical systems of the Hindus, Buddhists and Jains, the Tao-ism of the great La-o-tze of China, the Jew's religion of the Old Testament, and the Christian's religion of the New Testament are all pessimistic without an iota of doubt. The religion of the Avesta again is eqally pessimistic, for if the Ahura Mazda of Zoroaster represents Heaven or the principle of good, his Ahriman represents the world or the principle of evil. Last of all, coming down to the small religious sects of the present day at home and abroad, we see that wherever there is a strong sense of sin and all the misery it brings in its train there is pessimism,—it matters very little whether the members of these sects would like to call themselves pessimists or not.

The second question is about statistics. My answer to this question is that such statistics are not possible. But that need not cause any exultation in the optimistic camp, for optimistic philosophy is not based on statistics either. If the optimists say that pessimism is dogmatic, environmental and temperamental, then we shall fling the charge in their face. That pessimism is nothing of the kind I shall show by and by. That it is not dogmatic but rational I shall establish on ethical

proof and while marshalling the ethical proof I shall not only answer the third question about the scientific basis of pessimism but shall also show the unscientific character of optimism and meliorism alike.

To begin with, I maintain that pessimism, the logical consequence of which is absolute renunciation, is the foundation of all morality, that no ethical theory can be based on science and evolution and therefore the talk of the scientific basis of pessimism is the idlest conceivable. But if we view the question from the standpoint of science and evolution at all we clearly see that neither optimism nor meliorism has any scientific basis to stand upon, for science leads to pessimism in that sense in which the term is not used by any philosopher, Indian or European—the Indian equivalent is *dukha-vada*—and in which I have not used the term anywhere in the previous pages of my paper. Science leads to that pessimism which holds out no hope to mortals, to think of which is "to be full of sorrow and leaden-eyed despairs," for science and evolution have nothing to say about the meaning of life, the aim and end of our existence.

The test of ethical life is the crucial test, and it is this test that I propose to apply to the subject of this paper. God or no God, a hereafter or no hereafter, the moment I find the ethical ideal I find the meaning and purpose of my life. My life then cannot be lived in vain.

If we look at the question from mere outside we shall not be able to obtain any satisfactory result. That which constitutes the manhood of man solves the problem of optimism and pessimism and solves the problem of life as well.

Where then lies the manhood of man ? It lies in striving after a better life, in becoming and being, in creative art,—and the highest man is he who is passion-free, who loves all and is master of himself. If we try to get to the bottom of this striving, we are bound to admit that the root-cause of all such endeavour is nothing but discontent with things as they are. Even material progress arises from a sense of necessity and necessity is the mother of inventions. The progress achieved in science and art is due to a sense of want and social and political progress in the true sense of the term is inconceivable without social and political discontent. All this is not pessimism strictly speaking, but a sense of necessity, a sense of want and the feeling of discontent are the chief ingredients

of the pessimistic feeling, though pessimism, rightly understood, concerns moral and spiritual life alone and it is to this life that other departments of life must be subordinated according to the Pessimist. It is by the moral standard therefore that we shall judge pessimism, for it is moral value that is supreme and human civilisation is meaningless without the moral basis to support it. The talk of progress without morality is a provoking cant. Science without conscience is an unmitigated evil and political and industrial greatness at the expense of others is the gravest wrong to humanity. It is the cause of untold woe.

The pessimist's emphasis is on the moral value but he does not believe in a millennium. Yet he does his duty all the same, for he knows that " to work alone he has the right and not to the fruits thereof. " He does his duty better than those who desire success but he does not make a fetish of activism and work, for he knows how to reconcile the claims of activism and quietism, the *Karma* and *Naishnarmya* of the *Bhagavad-Gita*. Infinite rest at the heart of infinite action—such is his conception of life. Quadrumanous activity that disturbs the repose of the soul and brings all our woe and a brutal lethargy, the peace of death he equally abhors. He knows the world as it is and does not expect from it any permanent good. The world sometimes becomes better and sometimes worse. It becomes better sometimes not by reason of itself but in spite of itself—by reason of the force that acts against it. Says Lord Sri Krishna : " As often as righteousness will decline and unrighteousness will raise its head, *so often* will I verily incarnate Myself." No millennial or melioristic hope this—for here is a clear recognition of alteration in the triumph of good and in the triumph of evil in the affairs of men—a vicious circle again. That this is the right view supported by history I shall show as I proceed. The pessimist has no delusion. The fool's paradise is not for him.

Pessimism in its relation to the ethical ideal, moral life or the life of conscience is an all-important question. The Sanskrit name for the moral law is *dharma* and *dharmabuddhi* is the Sanskrit equivalent of conscience, though the word *dharma* has other meanings as well.

Now, what is this moral life, this life of conscience and where is its origin ? That a higher moral life has evolved from a lower life of morality I readily admit, but what I do

not admit is that morality has evolved from non-morality at all. The gap between the organic and the non-organic, the mechanical and the vital may or may not be filled, but what can never be filled is the gap between the merely vital and the moral. Morality can have evolved from morality only. What has evolved must have existed in an involved or imperfect state. Where there is no involution there can be no evolution. How can that evolve which never was ? But because morality has evolved therefore it does not follow that it will go on evolving *ad infinitum*. This is not science but Hegel all over. *Infinite possibility is a Hegelian fiction.* Not only has it no proof but it is a contradiction in terms and Hegel knew it. But what terror has contradiction for Hegel ? As a deft magician waves his wand and says : "Hey; Presto Pass !" so Hegel mutters his formula of Identity in contradiction.

That there can be no evolution without involution, that 'variation' does not drop from the clouds and evolution cannot go on *ad infinitum* is a truth which may be regarded as a very great contribution of Swami Vivekananda to the philosophic thought of the modern world. It is the Swami's re-statement of a very old truth in the terms of modern science. *Jatyantaro Parinama Prakrityya purat* (transmutation of species through the infilling of Nature) is an aphorism of Patanjali I have not seen interpreted in this way by any one else. The law of evolution with the involution it presupposes is a very old law,but in its modern form it is the result of biological research. That Hegelianism at one time became the dominant philosophy of the West is due to its doctrine of development. The fancied harmony in the system between the Absolute on the one hand and science and evolution on the other commended this system to many, and the Westernised Hindus are still chewing the cud of Hegelian philosophy. A very poor Absolute indeed ! I can very well understand why the Pragmatist of to-day laughs at Hegel's Absolute and calls it a Zero. The abolition of such an Absolute does not make the least difference in our life. For the true Absolute we must come to the Vedanta philosophy of Hindustan.

Evolution as it is now understood is the result of biological research, but I am afraid the data of Biology do not support the theory of infinite progress. All scientific men admit that the world will some day come to an end and not a vestige of what we call progress will survive the shock of time. According to Huxley who believes not only in gradual progress but

also in progress *per saltum,* Evolution means not only a movement forward but a movement backward as well. Geologists are of opinion that a glacial age may come again and then, adaptation to environment being a condition of evolution, the highest forms of life will perish and the lowest forms endure. These lowest forms will then be the fittest and it is they, therefore, that will survive. The fittest of Biology is not only *not* fiittest in the intellectual and moral sense but in the sense of physical strength as well. That the course of human life and human history is not rectilinear but curvilinear is a more reasonable supposition. Swami Vivekananda is quite right when he says mathematically that a straight line infinitely produced is a circle. He has also given examples from the histories of philosophy and science. There can be no forward movement of philosophy after the conception of absolute unity has been reached. Conservation of energy is the last generalisation of science. When the so-called elements of chemistry will be reduced to one, the progress of Chemistry in the true sense of the term must come to an end. The ancient Hindu philosophy like the philosophy of ancient Greece supports this curvilinear movement, this cyclical movement, this law of rise and fall, fall and rise, *Srishti* and *laya, laya* and *Srishti,* chaos after cosmos, cosmos after chaos, through endless time, through all eternity. A vicious circle again we must get out of ! Infinite rectilinear forward movement has absolutely no proof. We may very well call it the poet's fancy or the philosopher's fiction.

It has become necessary for me to say so much about evolution because I know many people who derive infinite satisfaction from the thought of relativity in the moral world. Their study of Biology and Sociology has led them to the belief that morality is something like an epi-phenomenon of life and so much should not be made of it. I speak from personal experience and I speak in sorrow. Morality is a fact not to be made light of. The greatest philosopher of modern Europe, I believe, was Kant and Kant uttered a great truth when he said : " Two things fill me with wonder—the starry sky without and the moral principle within." The starry sky without every one can understand but the moral principle within is not quite so clear to many. There is nothing more mysterious in the in the universe than the dawn of moral sense in man. It is nowhere visible in Nature. Nature means the instinct of self-

preservation. Nature means reproduction of the species. Nature means struggle for existence. To lie and to rob may very often be a "biological necessity," for that is quite natural, but morality is the very reverse of this. The first terms of morality, as we conceive it, are self-restraint and truth, the second terms justice and chivalry, the third and last terms *ahimsa* and loving service of man. *Morality is a protest against Nature. Morality is anti-natural or unnatural, but whatever is anti-natural is not* necessarily moral. As Herbert Spencer raised the fabric of his ethical theory on the foundation of spontaneous evolution, Huxley his contemporary and a greater biologist than he smashed it to atoms with the sledge-hammer blow dealt in his ablest work as a thinker, Evolution and Ethics. That this lecure has caused sleeplessness to many appears from the following remarks in the *International Journal of Ethics* of January, 1925, page 191, where in connection with Mr. William McDougall's latest book *Ethics and Some Modern World Problems,* the reviewer says : "When in 1893 Mr. McDougall read Huxley's famous Romanes lecture pointing out the disharmony.......between evolution and ethics, he received a severe moral shock, followed by deep depression, and from that shock and depression he has never wholly recovered." Huxley's Evolution and Ethics does not cause the least surprise to the pessimists. It does not cause the least depression to them. On the contrary it fills them with joy, for they see that Huxley has here told the bare truth and nothing but truth. Only what they do not understand is the unfounded melioristic hope he holds out in the closing pages of his book—a hope that does not follow from his premisses. Huxley is not garrulous like Herbert Spencer and is very cautious in his generalisations, but in spite of the slight inconsistency just noticed the few things he has said have pith and marrow in them. He proves to a demonstration that morality cannot be explained by the biological law. He says with all the emphasis he can command that *Ethical process is diametrically opposed to the Cosmic process.* Cosmic process means that which is spontaneously going on and therefore unnatural. This gulf between *is* and *ought,* this gulf between the outer world and the inner world, or in the language of James, this "disjunction" is a fact which refuses to be blinked. Where then is Hegel's Block-universe ? Through what feat of dialectic, through what prestidigital skill can he bridge this yawning

gulf ? It will not do to say: "Die to live," specially when "to die," according to Hegel, does not mean "to die altogether to the world of sense," when "to die" does not mean, according to him, "to lose oneself *completely* to save oneself." An epigram is not a solution. If "to die to live" is a truth as a true Christian understands it—as a true Hindu understands it,—then philosophy must show how it is possible.

No philosophy can show it, but it is a fact. Kant as an honest philosopher knew it and that is why he made no attempt to reconcile the world with his categorical imperative. The gulf between his Pure Reason and Practical Reason is due to this. The Vedantist knows it. That is how *Maya-vada* comes in. *Maya-vada* is no explanation but a mere statement of fact. *Maya* is *anirvachya* or that which cannot be explained, *about which nothing can be affirmed or denied but which has got to be rejected by all means* and therefore there is no harm in calling it a cosmic illusion or something that is false. In the words of Swami Vivekananda, "The Hindu is frank. He says, 'I do not know how the world is, no cause-and-effect philosophy can explain it, but I *do* know how to get out of it, and get out of it we must.'" I have not quoted the Swami *verbatim,* but this is the sense of what he has said. No agnosticism this, but this is all we need to know before we want to know anything more. This is the A, B, C, of the Vedanta philosophy.

There is no way out of *Maya-vada* and I cannot help accepting it, for a great disjunction there is and it cannot be explained away. If the block-universe of Hegel is unacceptable, the pluralism and multi-verse of James is equally unacceptable. But this is a large subject and not within the scope of this paper.

Maya-vada has been generally approached from the intellectual stand-point. In modern times Swami Vivekananda has approached the subject from the ethical point of view in his lectures on Jnana Yoga and Practical Vedanta, and Max Muller has said that ethics is at the beginning, ethics is in the middle and ethics at the end of the Vedanta philosophy. If our Professors of Philosophy instead of trying in vain to bring the Vedanta into line with Hegelianism, concentrate their attention on a systematic ethical exposition of *Maya-vada,* the negative aspect of the Vedanta, then they will be earning the gratitude of the country and doing a real service to the world.

In the traditional interpretation of *Maya-vada,* the ethical element is implicit. A complete ethical proof was not considered necessary owing to the prevailing belief that nobody was entitled to the study of the Vedanta unless he had cultivated to the fullest possible extent *Vairagya* or the spirit of detachment. But now that *Vairagya* itself has been called into question by the so-called reformers, æstheticians and politicians of our country, a very full ethical proof of *Maya-vada* has become absolutely necessary. I shall show later on that our social reformers, æstheticians and politicians have nothing to fear from the spirit of *Vairagya,* for their pet interests will not suffer at all, but on the contrary, these interests will be promoted.

KAMAKHYANATH MITRA, M. A.

(*To be continued*)

THE PROBLEM OF CREATION

BY

M. H. SYED, B. A., L. T.

The problem of creation is one of the most disputed points in Indian philosophy. The opponents of this theory say that nothing could come out of nothing. If all the universe is created by a Mighty Being, He must also have been created by some other being higher than Himself and so on. Thus there is no end to this process and the all-round perfection and true greatness of the first cause become doubtful.

The believers in the Parinama-Vada theory allege that the universe is self-existent and was never created. It is an emanation from, or manifestation of, the one and the only Reality that is perpetual, eternal, ancient and unborn.

As the heat of the sun causes the water of the ocean to rise in vapour which, becoming cloud, again falls on the earth in the form of rain and flows back to the ocean, so the whole universe with its multifarious forms and lives, is manifested by the Divine Mind and so again merges into Him.

The plants and trees grow from the earth, minerals are dug out from mines in the earth ; and when the plants and the minerals, or the rocks from which they were taken, decay and disintegrate they are assimilated and absorbed by the earth in the mineral kingdom and are needed for the nourishment of its soil. So from the one the many appear, and after a time they are again dissolved into the primeval essence.

Man is nourished by, and lives upon, animal and vegetable food.In the ordinary course of evolution, the mineral forms vegetables which in their turn are consumed by animals for their sustenance. In the same way man uses both vegetable and animal forms for his consumption. When a man's dead body is dissolved into various elements, the totality of these elements is thereby increased. Thus the whole process of evolution is based on mutual self-sacrifice and love. There is strictly speaking, no increase or diminution in anything or in any form. Both matter and spirit, from the combination of which the whole outer existence is manifested, are proven, beyond the shadow of a doubt, to be utterly indestructible. The many, matter, is the outcome of the One, Spirit. In other words, the One reveals itself as the many, but is ever the same.

M. H. SYED, B. A., L. T.

THE MESSAGE OF MUSIC

M. R. RY. ARCOT SWAMINATHA AIYAR AVL., B. A.

THE simplest idea conveyed by music is that it is an art that employs sound as the medium of artistic expression, and music is one of the fine arts which appropriates the phenomena of sound to the purposes of poetry and has a province of its own in many respects analagous to, but yet distinct, from the other arts such as literature, sculpture, painting and architecture. Literature describes emotions or perceptions, sculpture imitates the outward forms of animated beings and physiagnomically, either in the face or in the moulding and attitude of the entire figure, displays personal character and the effect of passion upon it, while painting vitalises into colour the forms of sculpture and gives the nobility of life to those forms.

On the other hand, music embodies the inward feelings of which the other arts can but exhibit the outward effect and is thus capable of suggesting more than it displays. This quality places music on the highest level of art excellence and has the merit of serving the purpose of a universal language by suggesting the inward meaning of the outward expressions of sculpture, painting or architecture. In this respect, music serves the highest purpose of art which is primarily the giving of pleasure to man in his several stages of physical and mental development from cradle to the grave. By its soothening influence music lulls to sleep the little innocents and brings peace in the nursery. From the earliest ages song has been the sweet companion of labour. Every trade, every occupation has long had its special music. But the purpose of music is not confined simply to the giving of pleasure to the senses. It is also the means whereby the individual is enabled to put himself in harmoniois relationship with the larger life of which he is a part. Music seeks to get the individual not merely in touch with the outer world but with the supra world. As a recent writer has said, music, if it should serve the purpose of true art, should be based on nature's laws and should be part of nature's rhythm and in this respect music is essentially life, teaching the harmony which is life. It was Burritt, I think, who said that of all the liberal arts music has the greatest

influence over the passions, and among the instrumentalities of love and peace, surely, there can be no sweeter, softer, more effective voice than the gentle peace-breathing music.

One can, therefore, understand why the world's greatest thinkers, seers and prophets have characterised music as the medicine of afflicted mind, a kind of unfathomable speech which leads us to the Infinite. Truly, it is the art of the prophets, the art that can calm the agitation of the soul. As the bridge between the material and the spiritual life, between the seen and the unseen, music may claim to be one of the greatest gifts of God to man.

Poetry and music unite in song, and poets have attributed to music visible influence even over animate nature.

> " The rude sea grew civil at her song
> And certain stars shot madly from their spheres
> To hear the sea-maid's music. "

It is well known that serpents are fascinated by music. The earliest musical compositions that we know of are the songs of the *Rik* (Rig Veda) addressed to *Agni*—the messenger from man to God, the mediator between them, to *Indra* —the mighty Lord of the Thunderbolt, with which he rends asunder the dark clouds so that the heavenly rays and waters may descend to bless and fertilise the earth. The brilliant Sun God is besought for light and warmth that seeds and flocks may thrive in gladsome prosperity. Later, Agni or Fire whose place is on the earth, Vayu or Indra whose places are in mid-air and Surya who rules the sky come to have a different significance and Vedic Gods are conceived as terrestrial, aerial, and celestial which apparently meant no more than that the manifestations of divine power in nature may be traced back to three centres of force, one in the sky, one in the air and one on the earth. The *Riks* of the Rig Veda contain indelible traces of how the poet in man opens out a vista of grandeur and sublimity, a sense of sweetness and sincerity in which he plays the role of an humble and cheerful devotee. The Vedic Aryan approaches his gods with meek, yet cheerful submission, intertwines them with his own self and gathers strength. Many a hymn may be cited to show how the spirit of submission to the Divine Will operated as the factor in his scheme of life. As his intellectual horizon widens, we find his view of life becoming more and more speculative and his mind yearns in

search of some thing beyond what he has been accustomed to see or to conceive. The unfolding and perfecting of the human self becomes the greatest problem of man. To merge in one indivisible unity the spirit of man, the spirit of nature, and the spirit of God was the supreme achievement of the Rishis who sang the immortal Upanishads. And we find in one of the early Upanishads the question set forth almost in the same words as it appears in the writings of the Greek philosophers, or the Chinese philosophers or the philosophers of modern Europe,—questions which must have been asked for thousands of years—Whence are we born ? Whither are we going ? The emanation of the human self from the Infinite and its final return to the Infinite became the theme of the speculations of the poet Rishis.

To the great mass of mankind such speculations can be of no avail and to these the great epics, the Ramayana and the Mahabharata came as a welcome relief and served as the vehicle through which was conveyed the new message of the godly and heroic in human relations. The story of the origin of the composition of the Ramayana is significant. As Valmiki walked through the forests he marked with pleasure the happy sights and sounds around him, the playful animals, the merry birds, and as he was watching a pair of *Kraunchas* sporting with each other, a fowler shot one of the harmless birds and the hen-bird fluttered round her dying mate uttering piercing cries. Then Valmiki out of pity and love cried. The words fell into the form of a *sloka*, musical and sonorous, and Brahma appearing to the sage bade him tell the story of Rama in that melodious measure. Thus from a heart of love and pity was born the melody of the Ramayana and wherever it is chanted these qualities still find birth. It is in the Puranas in which were carried to a degree of nicety the tendencies of the great epics, that the old Hinduism of feeling and fervour re-asserted itself. The Puranas which in the earlier phases of evolution were confined to the development of Bhakti gave an impetus to the *Stotras* (devotional hymn lyrics) which have vied in intensity of feeling and sincerity of purpose with the earlier hymns of the Rig Veda. Speaking of the value of these devotional songs for the spritual development of man, Dr. Keith has stated : " We may justly recognise that there remained often a field in which much could be accomplished of universal appeal and abiding worth, and that in richness and beauty of form and sound, Sanskrit presented a medium

worthy of the highest flight to which any poet could soar." The manner of expression in form and metre, in rhythm and cadence has, as truly observed by Prof. Sivaprasad Buttachariar in the *Indian Historical Quarterly,* nowhere been so successful and charming as in this form of literature. The classical Sanskrit has acquired an attractive form in and through them; rhythm and alliteration, the intricate niceties of versification, the principle of symmetry of external harmony standing as the background of internal serenity and sweetness are there in all their simplicity. And if the claim of the *Stotras* for literary recognition rests on their artistic expression, it rests no less on the charm and sentiments contained in them. In assessing the value of this form of literature, especially in its later development in which the appropriate *ragas* and *talas* were set to the compositions as in the *Gita Govinda* of Jayadeva, we have to take into account the prevailing tendencies of the ordinary man and the trend of his mind. To whatever school of thought or creed the Indian may belong, the populace—not the intellectuals who revelled in the higher reaches of philosophic thought—were and are profoundly influenced by those devotional songs. One can imagine the results that could be achieved by the foregathering of devoted people stimulated to unusual spiritual energy by the performances of the great master-pieces. Indian music especially is peculiarly suited to produce this effect on the mass mind. Dr. Kuno Francke, Professor Emartius and Honorary Curator of the Germanic Museum at Harward University, who has had especial opportunity of studying the effect of Indian classical devotional songs at close quarters, has recorded a well-deserved praise which I make no apology for quoting :—

> "Indian music is only another richer and fuller expression of Indian wisdom. He who wishes to understand it must have realised his own self, must know that the individual is only a fleeting tone in the great world symphony, that nothing can be isolated, and that every objective existence is only the glimpse of a moment in the current of mysterious overflowing life. He must know that all phenomena are only a reflection of the Invisible Being and that our redemption lies in anchoring our consciousess in this Being."

Truth has no boundaries, and is beyond the limitations of race and colour. There is music in every heart and when the master musicians of the world have sought to invoke the aid of music to realise the Infinite, they spoke not for one race or creed but for all mankind. There is in souls a

sympathy with sounds, some chord in unison with what we hear is pouched within us and the heart replies. There is a harmony between the constitution of man and that of nature and whatever is most perfect (*i. e.*, beautiful) in the outer world excites the most perfect and delightful emotion in the soul of man. And when Divine music touches this chord, we seem to have a new freedom, a new extension of our personality, a yearning for the realisation of the larger Self. We seem to have a vision of the world-harmony, the Divine Dominion of Love's Empire and a new conception of brotherhood. This is the Message of Music and because this is the Message also of Bhagavan Sri Krishna, His teachings have been called the Bhagavad *Gita*, or the Lord's *Song*.

ARCOT SWAMINATHA AIYAR, B. A.

EXPANSION OF THE SELF*

SWAMI TRIGUNATITANANDA

WE have not come here to live a worldly life ; a worldly life does not give entire satisfaction. We have come to gain more. To-day we are satisfied, to-morrow our desires increase.

The higher world is a world of improvement, of growth, of expansion within and without. And the secret of expansion is renunciation. We cannot expand or improve unless we give up.

To-day we have certain opinions, but we cannot expand unless we let them go. We must be dissatisfied with present conditions; but that dissatisfaction is for further improvement. It is not a worldly dissatisfaction but a divine discontent which heralds growth.

Every year we renounce one year of life ; yes, every moment even, and unless we renounce that, we cannot grow. That is the secret of growth.

An author writes a book ; the next edition he revises and brings out. Otherwise, it would not be an evidence of his work or growth. His dissatisfaction is helpful to his growth, and not wrong.

We must go through unhappiness and unfavourable conditions in order to go beyond them. Such conditions are temporary. If we did not know darkness, we would not know light. It is not that the unfavourable conditions are good ; they are only as steps to higher happiness which in turn gives place to happiness still higher.

More and still more illumination is what we want ; not staying at one point. No matter, however satisfactory our conditions may be, we must still keep on growing. That is the road toward the Infinite : by rising above the present, by renouncing the present, we can march along that road. It does not mean that the present is not right, but is a step in growth.

To-day, our idea of God may be a relative one. He answers prayers, etc.; to-morrow, when we would grow, our

*From notes of a lecture by the Swami in the Hindu Temple, San Francisco, California, U. S. A.

idea of God will evolve. Again, prayer in the beginning may be possible with great effort: but later it will become as easy and inevitable as a natural law.

Renunciation may be a matter of sorrow, of worry and anxiety to many persons. But if that giving up is for some higher purpose, that is called the right renunciation. It is not out of fear, not out of poverty, but out of desire to gain higher things.

The way is not to be afraid of misery, of troubles ; we must not stop at one point. Let the present be left behind; then the Infinite will be nearer and will present itself in a fuller view.

The main thing is to cultivate and strengthen sincerity. If it is genuine, we cannot but advance.

We worry ourselves, we think prosperity will not smile on us, we fear that health will not be ours. Let ill health come as much as it can, yet we should not weaken the higher aspect of the mind. Let the body, and the lower aspect of the mind, and conditions of the world, take care of themselves !

How to expand the Self ? By pessimism ? To expand we have to go through this worldly phase of life. We are cowards ! We do not realise we have been sent here for discipline. Unless we pass through this, we cannot reach the plane of peace.

Those who have attained internal peace have gone through this discipline, and they know their life is eternal. Externally also they keep themselves in peace, so as not to disturb social and worldly conditions. They are free.

Expansion means freedom. The more the resistance you stand, the greater will be your strength for expansion. Only we must watch, and not forget the secret.

If we get a piece of candy in this world, we forget all our promises and vows. We give up everything for that little comfort of life. We go to own it ; it buys us as slaves and we too want to remain as slaves to it.

That is the mischief : that owning. And we cannot go further. We cannot go beyond the ideas and experiences which result from it.

If for a long time we be in one condition, say, happiness, we get tired of that experience. To-day we are happy; tomorrow we are tired of it, and we do not get objects of higher enjoyments.

It is not that we have to quit the very objects of enjoyment, but the idea of enjoyment should be improvement. That is the idea of expansion of the self.

We have come from a place of unity to a place of variety. And if we go on expanding ourselves, we finally reach to unity again. Unity which is the goal of expansion is not to be given up, but kept up for eternity. We go from concrete to abstract. What is concrete is less expansive ; what is abstract is of a more expansive nature.

If you spread yourself out by identifying yourself with all creation, that is expansion of self. If you entertain the idea of owning, saying, " This is mine, " it is misery.

Our renouncing is a negation ; but when we negate one thing ,it is for the sake of something higher. Every negation or renouncement we make gives us a positive advancement. Ignorant negation causes obstruction.

If we get tired of one condition of life, we must not give it up until we have gained the full benefit from it. If we do not undo our karma for which we ourselves are responsible, we shall have to suffer.

We must see whether we have properly outgrown that stage or condition. We may again have those conditions of life which we want to renounce in expanded form, even as we ourselves have expanded. We shall again and again come across those conditions until we shall eventually rise above them.

So we rise through pessimism to optimism. It is not sophistry to say that God is all-knowing, that He is taking care of us. We do not see that Truth, that is all.

If we renounce the selfish self, we shall expand the Real Self. By improving our own self, we can improve others by and by.

Why do we not have recourse to so much of prayer, ritual, etc. ? Because it disturbs the mind which quietly worships God. It must have time to analyse its own nature.

We must stand on our own legs; we must surely realise success which is our birthright ! If a slight degree of fear is allowed to come in, we shall be overpowered.

God is the Dispenser and the conditions are God-sent. If we are not afraid of unfavourable conditions, they will be overcome. If you can boldly meet them once, the next time you

will meet them more easily and the third time they will be nothing.

To make hardship less severe is to face it with strength. That is man's life. Man wants to conquer and God has given the power for it.

If God is perfect, and He made us, how can we who are imperfect come from Him ? And how can we demonstrate that God has given His children the scope to make themselves equal to Him in power and perfection ?

Take the science of the eye, for instance: when the eyesight is imperfect, man makes an improvement. So God gives man the chance to make this improvement. A teacher often gives a wrong question or sentence to test the student. It is not that the teacher does not know.

So we are given a chance for improvement. And the lesson we learn from expansion is to give up, not externally, but internally, the narrow selfish ideas, and thus rise from worldly ideas to the life of peace and bliss.

SWAMI TRIGUNATITANANDA.

GLEANINGS

THE MUHAMMADAN VAISHNAVA SAINTS OF MEDIAEVAL BENGAL

The power of expansion and assimilation possessed by Hinduism is shown by the deep influence of Sri Chaitanya and his movement on Muslims in Mediæval Bengal. The following is taken from the *Indian Social Reformer* :—

Mr. S. N. Dhar, M. A., Professor of History, Holkar College, Indore, writes in the course of an article in the *United India and Indian States* :—

Of Muhammadans who became Vaishnavas during the life-time of Chaitanya, the foremost was *Hari Das* who hailed from a village in the district of Jessore in Bengal. It appears that Chaitanya who enjoined on all men faith in *Hari* and the uttering of his name, did never regard a Muhammadan as impure or inferior, nor did he revile the great religion of Islam. In the memorable interview between the two men on the sea-beach at Puri, Hari Das, who had come all the way from Bengal to have a *darshan* of the Master, fell weeping at his feet, saying that he was an impure Muslim and so doomed for ever. The great Saint lovingly embraced Hari Das, and praised his spiritual yearning, but gave him a mild rebuke in the following words :—" For nothing you decry yourself, Haridas, and your religion. I myself do not possess the purity of your pure religion."

This great Muhammadan Vaishnava died at Puri, enjoying up to the very last moment, when breath actually failed him, the supreme felicity of having his Master, and his followers before his closing eyes. Then rose Chaitanya, and carrying the corpse of Hari Das, began singing and dancing in divine ecstasy. This continued for sometime when *Swarup Gosain* brought Chaitanya back to his senses. They carried the coffin to the sea, and bathed it in its water. "The sea has now become a great Tirtha," said Chaitanya. They then dipped his (Hari Das's) toe in water, which they drank with great respect. They besmeared his body with sandal-paste and wrapped it in costly clothes. His grave was dug in the beach, the corpse was placed in it, and Chaitanya filled it with sand with his own hands. Such was the honour and love inspired by a great Muhammadan Vaishnava.*

Hardly inferior to Hari Das in reputation among the Vaishnavas and greater than he in their influence on the moulding of the dogmas of Vaishnavism, were the remarkable brothers Dabir and Khas, two (converted) Muhammadan ministers of the King of Bengal. As *Rup* and *Sanatan* the great *Gosains* as they were styled, they became the most important figures in the Vaishanava society after the demise of the Master. At the behest of Chaitanya, Sanatan took up his abode at Brindaban, where, after a year, Rup also joined him after giving away their vast property to their relations. Together they spread the teachings of the Master, and composed books in Sanskrit and Bengali languages,† which are still read daily by pious Vaishnavas. In a great work, called the

*This account of the burial of Hari Das is taken from the *Chaitanya Charitamrita* by Krishnadas Kaviraj, composed between 1615 and 1616 A. D. It is a work of outstanding scholarship, and is second only to the *Chaitanya-Bhagvata* as an authority on the biography of the Master.

† A list is given in the *Chaitanya-Charitamrita.*

Haribhaktivilas, Sanatan regulated the conduct of the Vaishnavas, and explained the cardinal principles of Vaishnavism. Rup was a poet and scholar, and he composed two mystic dramas in Sanskrit, named the *Lalita-Madhavam,* and the *Vidagdha-Madhavam,* which are based on the amours of Radha and Krishna. His other works are the *Ujjwala Nilamani, and Dana Kelikaumudi,* etc. Their nephew, *Jiva Goswami* was perhaps the greatest scholar of the age. His great work, the *Shat-Sandarbha* (that is the six articles,) is the greatest Veda of the Vaishnavas.

The Vaishnava mystics of mediæval Bengal are noted for the exquisite charm of their style,—the beauty and elevation of thought, and the music of their rhythm. The Muhammadan converts to Vaishnavism are in no way inferior to their Hindu brethern in the matchless way in which they handled the traditional Hindu legends of the love of Radha and Krishna. In the anthologies of Vaishnava verses, called *Padavalis,* many of which are still extant, the reader is startled to find the names of Muhammadans who had become Vaishnavas, and who, in matchless style, have expressed their appreciation of the solace derived from the contemplation of the love of Radha and Krishna. In depth of fervour as well as earnestness of manner, in the loftiness of the flight of their imagination as well as grace and loveliness of composition, there is nothing to distinguish these Muhammadan *padavalis* from those composed by the best Hindu Vaishnava poets.

Recent research in the field of mediæval Bengali literature has yielded as many as 45 names of these Muhammadan mystics, who composed poems on Radha and Krishna. In Rai Sahib Dinesh Chandra Sen's great work, the *Vanga Sahitya-Parichaya,* the names of eleven Muhammadan poets are given together with a few representative poems of each. They are Alwal, Salweg, Kabir, Sekhlal, Fatan, Bhikan, Ali Raja, Akbar Shah, Nasir Mahmud, Habib and Saiyad Martuza. The last named was born in the middle of the sixteenth century in a village in the Murshidabad district of Bengal and died at the age of eighty at a place called Chhapghati, where his tomb still exists and is venerated by Hindus and Muhammadans. His family came from Barielly in U P. It is now held that there was a second Saiyad Martuza, who came from Chittagong, and was also a Vaishnava poet.

About Ali Raja, only this much is known that he translated into Bengali a Persian work, named the *Siraj-Kulup,* and also published an original work named the *Dhyanmala* besides numerous Vaishnava poems. He too came from Chittagong. Alwal composed a great work called the *Pudma-vat.* Nothing is known as to the biography of the other poets.

SANSKRIT IN PERSIAN AND ARABIC LITERATURE

We have it on record that during the Khalifate of Al-Mamun (born 786 A. D.) the famous son of Haroun-al-Rashid, whose times are known as the Golden Age in the history of the Muhammadans, a sound knowledge of Sanskrit was possessed by some of the Alumni of his Court. Al-Mamun held at his Court religious conferences for the discussions of the several systems of Hindu Philosophy and to make comparative study of them with reference to Islamic philosophy. It would appear that some Indian medical treatises in Sanskrit were translated into Arabic in his Court, the well-known Sanskrit works

on medicine, Charaka and Susruta, having been translated into Arabic ere this. Two Hindu Vaidyas held appointments as body-physicians at the Court of Haroun-al-Rashid. Some books on astronomy, astrology, music, agriculture, etc., were translated from Sanskrit into Arabic in the time of these Khalifs. The great Emperor Akbar, though not a scholar himself, had made his Court an Academy, and as a great patron of literature had collected a number of books, which included several Sanskrit works, and had a number of them translated into Arabic, among these being the Mahabharata and the Ramayana, the Atharva Veda, Yoga Vasishta and the Hari Vamsa. We are indebted to this illuminating contribution by Mr. Jivanji Jamshedji Modi published in the *Annals of the Bhandarkar Institute* (Vol. VI, Part II) for these interesting particulars.

RELIGIOUS TOLERATION

The principle underlying the need for unity and co-operation between the Hindus and Muslims in India, and between different religions and creeds in general, is humorously expressed by the following anecdote which appears in the *Maha Sakti* :—

His Majesty Ranjit Singh was in the habit of making a daily round in the city of Lahore, the capital of his Kingdom, to enable people to approach him personally with their grievances. One day the Hindu residents of a certain Mohulla in the city, led by their Choudhries, complained that the *Azan* (evening call to prayer) in the mosque in their Mohulla clashed with the *Arati* in their temple and therefore ought to be stopped. The Maharaja thereupon called all the Mohammedan residents of teh Mohulla with their Mullahs to his presence and said :—"The Hindus here complain against your Azan as interfering with their *Arati*. Will you please tell me the object of your *Azan?*" "Sire, it is a call to the Faithful to meet in the mosque for prayer," replied the chief Mullah. "Personally" said His Majesty, addressing both the Hindus and the Mohammedans, "I see no difference between this and that Religion more than between this and that path leading to the same goal. No true lover of God and his Religion ought to, though the wise have rightly advised every one to stick to his or her own path to avoid confusion. Religious toleration is the teaching of the Hindu scriptures which you Hindus, including my humble self, devoutly obey. It is also the teaching of Guru Nanak, whom I profess to follow and you Hindus revere as much as I do. Religious toleration is also the first duty of a King. But as a King it is also my duty to listen to public complaints and to do justice if I can. Now the complaint of the Hindus is that you Mohammedans interfere with their *Arati* by your *Azan.* I order that from this day your *Azan* be stopped. But since the Mohammadans have got a Religion of their own and have got to follow it for their salvation, their religious practices cannot be stopped. And since the only object of the *Azan* is to call the Mohammadans within the reach of its sound to prayer in the mosque, and since it has been stopped in this Mohulla in response to the complaint of the Hindu residents, I order that from this day the Hindu residents of the locality make it a duty of their own every evening to go to the houses of their Mohammadan neighbours and call them to prayer in the mosque."

The Hindus said in a chorus that they would rather have their Mohammadan neighbours shout their *Azans* as loud as they could than go through the botheration of knocking at their doors every evening to remind them that the time for somebody's prayer and somebody else's punishment had come. If there was something more to be said it could not be said in the roar of laughter which followed, and in which His Majesty heartily joined, and which ended in the Hindus and the Mohammadans present throwing themselves into each other's arms and dancing like children amidst sky lifting cries of "Ram Rahim ki jai !"

CHRISTIANITY AND CIVILISATION

Writing in *The Nineteenth Century Review* on the place of Christianity as a constructive moral element in the civilisation of to-day, Mr. Reginald F. Rynd observes :—

How the current of human impulse is to be reversed, and the egotism of to-day is to be replaced by the altruism of a new and genuinely Christian social outlook constitutes the supreme problem of the moment. But it certainly cannot be done by the mere 'application' of Christian principle to our social institutions in the mass. It can only be done by a realization of those spiritual values which must replace the material values now in the ascendant, by weaning men from the pursuit of 'meat that perisheth' and teaching them to seek the only true nourishment of the soul. It is true that we have a society in existence whose task it is to keep alive the spark of faith and restore man to his lost heritage, viz., the Church ; but the Church is herself so committed to the current philosophy of life that in her attempts to create a new order of things she is like a man who is sawing away the branch of a tree he is sitting on, or whose only hope of freedom lies in his destroying the building that shelters him.

Moreover, we shall never rally men to the standard of institutional religion so long as the Church fails to put the faith that inspires her into a more logical and coherent form than the one she now presents for their acceptance. Among the many discordant voices all clamouring to be heard, which is the true one which most faithfully represents the spirit and method of Jesus ?

We shall never reach society except through the individual. A new social order will arise when man demands it, or rather when man is prepared to abandon the 'beggarly elements' of a world whose only criterion of truth is expediency and to guide his path by the only light that can lead him back to the security he seeks.

The Atlantic Monthly has a contribution from the pen of Rev. Reinhold Niebuhr on a similar theme. He is of opinion that organised religion flourishes in the U. S. A., because

"In our paradise of national security and universal opulence, we have not yet felt the enormity of the sins of greed and violence which are corrupting our civilisation and which seem to prove the impotence of religion........... the gospel of Jesus became diluted with Greek philosophy, and the church, which was sworn to teach it became involved with social groups and nations whose interests and instincts ran counter to its ideals; so that in time an emaciated ethics of mere respectability was substituted for real Christian morality. This failure of the church to insist on its own religion has been disastrous to civilization and to the church itself. Having become impotent before or in actual league with the forces of economic greed and racial passion which have destroyed our

civilization, it must face the scorn of the millions who suffer from the sins of modern society and are begining to understand the causes of their misery.

"The complete secularization of society is a fairly recent historical development. The Protestant Reformation contributed to it immensely when it centred the moral dynamic of religion upon the drama of the inner life and removed every spiritual restraint from social groups. So Machiavelli's political philosophy became the creed of nations, and with Adam Smith business joined the state in its defiance of moral law. A soulless economics aggravated a pagan politics, both outraging the spiritual evaluation of human life and defying the moral law which was meant to preserve and to protect it. It might be maintained that this secularization of economics and politics is not new, but as old as history, and that neither Christianity nor any other religion has ever really conquered a nation or brought economic relationships under the dominion of its conscience. But the naive connivance of Protestantism with rampant nationalism and the economics of *laissez-faire* will hardly compare favourably with the best that the Middle Ages accomplished when the church tried, however qualifiedly, to subject social instincts, which express themselves in political and economic life, to to some kind of law.

"Christian liberalism would do well not to be too sure that it is the force which is to vitalize religion and redeem civilization. It lacks the necessary passion for that task. Its position is weak because it was reached by a retreat and not by an advance. Liberalism rediscovered the religion of Jesus because it found the authority of the Bible untenable in the modern day. It was captivated by the theological simplicity rather than by the moral splendor of his gospel. It was the impatience of our age with the theological subtleties and dogmatic absurdities, rather than its sense of moral need, which prompted this development. Having arrived at the religion of Jesus by a strategic retreat, liberalism has lacked the spiritual passion to make a bold advance upon the positions of economic and political paganism which imperil our civilization. In its hands the heroic vigour of the Gospel has frequently been reduced to a few amiable ethical precepts which have no power to match the social iniquities of our day."

OBJECTIVES *versus* IDEALS

Henry Nelson Wieman writes in the *International Journal of Ethics* :—

When a civilisation reaches maturity, as ours has done, and as the Graeco-Roman did, it calls for something more than ideals that entertain and inspire. It calls for a classification of those facts by which and for which we live. It calls for objectives. As long as tradition sustains us, we can get along without knowledge of objectives. We can give our thoughts to the luxury of ideals, and because of the meagre, mean, and impoverished life which tradition often imposes, these pleasant fanciful illusions are indispensable to make our living humanly tolerable. We must deceive ourselves with ideals in order to carry on. But when tradition breaks down, and we must direct our own life according to goods which we have deliberately chosen, when we thus pass from drift to mastery, we must know our objectives. We must know that actual good, the conservation and increase of which constitutes the good of living. Pleasant ideals, illusions, and dreams, however valuable in the past, no longer suffice.

Tre writer says that the objectives of human being can be classified under the heads of scientific method, association, love, moral endeavour, æsthetic appreciation, and worship.

Regarding worship, he observes :

Worship is our self-surrender to the cosmic process which we accept as our own personal concern, though we cannot know it. The Mystic worshipper —and that means almost any genuine worshipper—even more than the artist and the æsthete, is aware of the flow of experience. This flow means for him, and means, in actual fact, the cosmic process, in so far as it immediately affects him at all, or in so far as he immediately expresses it in consciousness. The worshipper differs from the artist and aesthete in that he does not select and exclude certain portions of experience in conformity to certain canons of beauty, taste, and technique of art. The worshipper is receptive to the total mass of experience in so far as he is able to attend to it at all. If this total mass of experience, signifying the movement of the whole universe is discerned to be the expression of the personal God, this worship is greatly promoted, and the distinctively human objective of life is much more.......completely attained through religion. Whether or not the cosmic process be of this nature is a matter of fact to be discovered by all the powers of investigation at our command ; but it cannot be accepted merely because we should like to have it so (fantasy), or because it would make a beautiful ideal(value judgment). The reasons why these two methods are impossible in this age of crumbling tradition we have already indicated. But religion is one essential form of the human objective in living, because in worship we anticipate that unattained abundance of life which is found when man lives the life of the whole world. But this is hardly possible unless man can live with God. Thus the problem of religion is one of the greatest we have to face in these times of crumbling tradition.

GANDHIJI'S ADVICE TO CHRISTIAN MISSIONARIES

Speaking at the Christian Missionary Conference, held last evening in Calcutta Mr. Gandhi expressed pain at the sting left in Bishop Heber's works about India when he said, "Every prospect pleases: man alone is vile." That, Mr. Gandhi said, was belied by his own experience in all his travels throughout India. It was a fundamental mistake on the part of the Christian missionary to approach Hindu India with the idea that the Hindus were heathens and that their religion was not derived from God but from Satan.

Mr. Gandhi said that his message to Christian missionaries was to cultivate receptiveness. The Christian missionary, from the moment he set foot on this soil, came under the protection of the temporal power ruling the country. Gandhiji continued : "To my Christian missionary friends, I say :—Noble as you are, you have dissociated yourselves from the people whom you want to serve." He stated that the missionary service was not to be measured by the number of conversions or by the amount of relief doled out to those in distress, but was to be measured by the spirit of receptiveness. He said that the only message which he wished to give from the bottom of his heart,—and he hoped that it would find a corner in the hearts of the missionaries who were always his friends,—was that they should identify themselves with the masses of India, even as Christ did in his own time.

The missionaries can also remember that Jesus himself has said that there are 'other sheep' in his flock which his followers knew not of.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION RESIDENTIAL HIGH SCHOOL, MYLAPORE, MADRAS

The new buildings of the Ramakrishna Mission Residential High School were opened on the 13th of July last by H. E. Lord Goschen, Governor of Madras.

A host of distinguished ladies and gentlemen gathered under a tastefully decorated *pandal* in front of the Central Hall of the new buildings, and the function began with chanting in Sanskrit and Tamil by the students of the Home. Dewan Bahadur Mr. A.V. Ramalinga Aiyar then read a report giving the history of the Home and the origin of the Residential High School. He observed how, after the new buildings of the Home were opened in 1921, the strength increased rapidly, and it was thought fit to open a Residential High School in order that the benefits of the Home may flow more freely to its inmates. The School was opened in 1922, recognition having been secured only for the High School classes, and that for a period of two years as a temporary measure. In these years the S. S. L. C. results were promising and the experiment proved a success in every way, and it was considered advisable to retain the School permanently and also to open the Lower Secondary Forms in it. When the necessity for the provision of a separate block for accomodating the School became gradually pressing, an appeal for the School Buildings was made to the Nattukkottai Nagarathar Community and they readily undertook to find the entire funds. The new buildings have been deservedly named after the community as the Nattukkottai Nagarathar Vidyasala.

Srimat Swami Sharvanandaji thanked His Excellency Lord Goschen for having consented to open the Residential High School The Swamiji also thanked the Nattukkottai Nagarathar community in an impressive speech for their remarkable munificence which, he said, was not confined merely to South India, but extended also to the whole of India, Burma, Federated Malay States, and Ceylon.

His Excellency appreciating the work done by the Mission said : " In conclusion, as head of this Presidency, I should express my deep appreciation of the splendid work which the Ramakrishna Mission has done and is doing for Madras, in running this Students' Home. I am told that the Mylapore Home is only one of its many activities throughout India and that in other places too the Mission is to be found rendering service to the sick, the poor, and the distressed. I wish success to the Ramakrishna Mission for the good work which it is doing for India. "

The Hon'ble Sir C. P. Ramaswami Aiyar then expressed on behalf of the Mission and the guests a hearty vote of thanks to His Excellency, the distinguished President, and to Lady Goschen.

Rao Sahib Mr. C. Ramaswami Aiyangar, the Secretary of the Mission in Madras, tendered the key in the hands of the President, who walking to the entrance of the Residential School declared it open.

We wish all success and prosperity to the Institution and hope it will serve as a model of its kind for India.

Aitareya Upanishad

INTRODUCTION

This Upanishad is so named after its author Mahidasha Aitareya. The tradition is that he received the sacred teachings embodied in the whole of Aitareya Brahmana and Aitareya Aranyaka from his tutelary deity, Bhumi (goddess of earth). The whole of Aitareya Brahmana with its appendix Aitareya Aranyaka belongs to Rig-Veda, and the present Upanishad the fourth, fifth and sixth chapters of the second book of the Aitareya Aranyaka. There is another Upanishad which passes by the name, Maha-aitareya Upanishad, which comprises the whole of the second and third books of Aitareya Aranyaka.

The speciality of this Upanishad lies in its explaining the *modus operandi* of creation, and the Vedantic cosmology, clothed in a beautiful allegory, and in the first place, emphasising upon the truth that this whole universe is but an emanation from the Supreme Atman, nay, the Supreme Being is Himself appearing in the form of this visible and the invisible world. Secondly, it clearly points out the eternal truth that the individual soul is no other than the Supreme Lord Himself appearing in the individualised form. Further, it draws the attention of the aspirant of Truth to the fact that the *Summum bonum* of life lies not in knowing and mastering things of the material world but in the acquisition, or better, realisation of this unity of the individual self and the Supreme Self.

In the chapters previous to this Upanishad, the Brahmana speaks of Pranas as the first cause ; of course, there Prana means Hiranya-garbha or the sum-total of the universal mind. But here, in this Upanishad, the attention of the student is drawn to a still subtler truth that this universe is an emanation of the Supreme Intelligence. This process of leading the mind of a student from gross to subtle and subtler truths by association and implication, is a common method adopted in our Shastras, and is known by the name, Arundhati-darshana-nyaya. First, as the ordinary persons addicted to the pleasures of life, are seeking the joys of this world and of the other, through the performance of sacrificial rites and other observances of the Karmakanda, they can do so only by attaining the knowledge

of Hiranya-garbha who is the source of all material life and prosperity. Hence in the Karmakanda, Hiranya-garbha or Prana is described, for one attached to Karma, as the origin of creation; but for him who is trying to transcend all the limitations of this life of causation, that is not the finale. Hiranya-garbha is as much a created object as any other objects of this world, and so He is equally liable to change and destruction. The seeker of immortality must go beyond and quaff the waters of immortality of the transcendental Atman, and just that is described in this Upanishad.

ओं वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि । वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाऽहोरात्रान्संदधाम्यृतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु मामवतु वक्तारम् ॥ ओं शान्तिः शान्तिः शान्तिः ॥

मे mine वाक् speech मनसि in mind प्रतिष्ठिता (भवतु) be settled मे mine मनः mind वाचि in speech प्रतिष्ठितम् be settled आविः O Atman मे for me आविः एधि do appear (हे वाङ् मनसे O mind and speech) मे for me वेदस्य of the Vedas आणी carrier स्थः become मे mine श्रुतं whatever I have heard मा प्रहासीः do not destroy अनेन by this अधीतेन study अहोरात्रान् day and night संदधामि conjoin ऋतं truth वदिष्यामि shall speak सत्यं the real वदिष्यामि shall speak तत् that Brahman माम् me अवतु protect तत् that Brahman वक्तारम् speaker, the teacher अवतु may protect.

May my speech be fixed in the mind! May my mind be fixed in the speech! O self-manifested Atman, manifest thyself before me. O my mind and speech, ye are the supporters of the Vedas, may ye not destroy what I have heard. By that study of mine, I conjoin the day and the night. I shall speak of the real, I shall speak the truth. May that Brahman protect me! May that Brahman protect the teacher! May That protect me! May That protect the teacher! Om Peace! Peace! Peace!

Aitareya Upanishad

CHAPTER I

आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत्किंचन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

इदं this अग्रे in the beginning एकः one, alone आत्मा the Atman वै verily आसीत् existed, was अन्यत् other किंचन anything मिषत् winking, active, living न not (आसीत् existed) सः he ईक्षत् saw, thought लोकान् the worlds नु assuredly सृजै shall create (अहं I)

In the beginning (all) this was verily the Atman alone. Nothing else whatsoever living, existed. He thought '(now) verily shall I create the worlds.'

[*In the beginning etc* :—i.e., in the beginning before the creation started, there was nothing, living or non-living, that existed except the Atman, the primal basic principle of all that exists, the sentient and the insentient.

The Atman :—the word is used in the Vedic literature in various senses as the soul or the principle of consciousness, the individual soul, the inner principle of a thing, and the Reality itself. Here the Sruti uses the word in the most comprehensive sense including all the different connotations referred to above. The Sruti here, as elsewhere also, clearly indicates that the Atman is the first Principle or the first cause, is the real Reality which lends its colour of reality to everything else that *appears* to us as real ; and here we find the final solution of the much-vexed dispute between Idealism and Realism. Looked at from this point of view, ideas would appear as real as an *a posteriori* object, and similarly, an external object has as much value as an *a priori* idea. The dual bifurcation of subject and object is but a phenomenon of Consciousness and has no *absolute* value. The experience of the dual reality of the relative plane has a common source and a common background, which is the Absolute Reality which holds within itself potentially both the aspects of existence, *viz.*, the Substance and Intelligence.

The worlds :—i. e., the different planes of existence where the *Jivas* or individual souls can enjoy the fruits of their *Karmas* done in the previous cycle.

NOTE :—Be it remembered here that according to the Upanishadic lore, there is no such thing as first creation ; the so-called creation is but a process of gradual expression or evolution of what lies potentially in the *Maha Karana*, the Supreme First Cause. It is but the beginning of a new cycle and nothing more. Further the Sruti, by asserting that nothing existed at the beginning of the cycle except the Atman, and that He *thought* of creation and the creation proceeded forth, tacitly indicates that this Atman is at once both the material as well as the efficient cause of the universe which is nothing but a projection and a concretisation of His thought-energy. Moreover, the Sruti bridges thereby the gulf between physics and metaphysics.

But this is according to the *Parinama Vada* or the pantheistic view of creation. The real import of the Sruti in describing the *modus operandi* of creation will be fully dealt with, at the conclusion of this Upanishad.]

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात्ता आपः ॥ २ ॥

स that (Atma) इमान् these (the following) लोकान् the worlds असृजत created अम्भः water (the celestial watery region), मरीची the region of the rays (the sky), space. मरः the region of the mortal (the earth), आपः the waters (nether-worlds) अदः that, परेण higher दिवं heaven, द्यौः the heaven प्रतिष्ठा the basis अन्तरिक्षं intermediary space, the sky मरीचयः the region of the rays. पृथिवी the earth, मरः the world of the mortal याः अधस्तात् what are below (the earth) ताः those आपः the watery regions.

He created the following worlds, *viz.*, *ambhas*, *marichi*, *mara* and *ap*. The *ambhas* is situated above the heaven, and the heaven is the support. The sky is the *Marichis*. The *mara* is the earth, and what are below the earth are the *ap* world.